

DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, MAY 29, 1901.

WHOLE NO. 143.

MODERN SLAVERY.

All men of our time are divided clearly into slaves and masters.

The truth of this proposition is not affected because it may be more difficult now than it was in former times to define accurately the relations between the master and the man or because among these modern slaves are some who are slaves only provisionally, becoming in their turn owners of slaves, or because there are others who at the same time are both slaves and the masters of slaves. The fact remains that humanity is divided into two classes—slaves and masters—just as clearly as the day, in spite of the twilight, is divided into day and night.

If our modern master has no longer his bondman, who can be ordered to perform certain work, he has money, which is so necessary to others that he can choose among them for his bondman any he may wish, and for a few dollars have this modern slave perform the work and look upon the performance as a privilege.

The slaves of today are not only the underpaid toilers in the factories who, in order to exist, sell themselves to their masters, but also nearly all of those who cultivate the fields for others or for themselves that they may pay the interest on their debts.

Slavery exists in full force, but we do not remark it any more than in Europe at the close of the eighteenth century they remarked the condition of the serfs. The men of that epoch believed that to cultivate the earth for their masters and to obey their masters was a necessary condition as natural as life, and did not regard it as slavery. In the same way men of this present time believe the situation of the laborer a natural and inevitable economic condition, and do not consider it as slavery.

The situation of modern slavery finds itself in exactly the same phase as was serfdom in Europe at the end of the eighteenth century or slavery in America in the last half of the nineteenth century. The slavery of the workingman of our time has hardly yet been recognized by the advanced men of modern society, and the majority are entirely convinced that slavery no longer exists among us. The fact that slavery has been "abolished" only recently in Russia and in America makes it well nigh impossible for society to understand the actual situation.

As a matter of fact, the "abolition" of serfdom and slavery was only the abolition of an old form of slavery that had grown impracticable, useless, and it was replaced by another form stronger, more enduring, and affecting a greater number of souls—the modern slavery. The liberation of the serfs in Russia and the enfranchisement of the slaves in America, while destroying the ancient form of slavery, does not even touch the essence of the condition. One form of slavery disappears only to be replaced by another. The forms are many, and one or the other or sometimes several forms together hold the people in this position;

the small minority has full power over the work and life of the great majority. In this control of the majority by the minority is to be found the principal cause of the miserable situation of the people.

In what consists this slavery? The laborer in the fields who owns no land or too little of it, is forced, in order to provide for himself from the land, to give himself into perpetual or temporary slavery to those who possess the ground he cultivates. If by one means or another he obtains a parcel of land sufficient to give him a living, taxes are demanded of him, directly and indirectly, and he passes into slavery anew. And if, in order to escape the slavery of the farm, he ceases to labor there and goes elsewhere, making for himself a trade, and exchanging what he produces for other things of which he has need, again the taxes press upon him on the one side, and on the other the combination of capital which produces the same wares, but by perfected means, and he is forced to give himself into temporary or permanent slavery to the capitalists. And if by working for the capitalist he can arrange matters so that he preserves a little of his liberty, the very position he has taken brings him again into the relation of servant to the man of wealth.

The published statistics of England show that the average longevity of persons of the higher classes is 55 years; the average duration of life of the laborer and servant is 29 years. Knowing this—and we cannot be ignorant of it—does it seem possible that we who profit from this work, which costs human lives, unless we are wild beasts, should have a moment's tranquility of conscience? Nevertheless we men of ease, liberal, humane, sensitive to the suffering not only of human beings but of animals of burden, profit without stopping from the work of our fellow man, allow him, at the expense of his life, to enrich us more and more, and our consciences remain undisturbed. At rest with ourselves and the world, we continue to buy and sell, to traffic for gain. We take care of the education of our children. We zealously prohibit the teamster from overloading his horses. In our butcher-shops we are careful that the beasts be killed with the least possible pain, and yet we allow millions of workingmen—fellow human beings—to kill themselves slowly, painfully dying at their work, that we may add to our comforts or our pleasures.

This astonishing blindness of modern society can be accounted for in only one way. When the world goes badly men always invent an explanation, according to which their bad acts are made to be unintentional, unpreventable, resulting from immutable laws which are beyond their control. In ancient times the explanation was made that the unchangeable will of God had decreed that some should be in high places, others in low places, obliged to work; some should produce while others enjoyed all that

was good in life. Upon this theme libraries of books were written and sermons preached almost without end. They were to prove that God had created men different—slaves and masters—and that all should be content with their lot. Then it was declared that the slaves should be rewarded in another world. Later it was explained that the slave should still be a slave, but that the master should treat him indulgently. And at last, since the enfranchisement of slaves has come, this, the most recent explanation: Riches have been confided by God to certain men that they may employ them in good works, and then the riches of the one class and the poverty of the other will work no harm.

These explanations have for a long time satisfied the rich and the poor, especially the rich. But there now comes an epoch when these excuses are insufficient, above all for the poor, who begin to comprehend their situation, and in order to satisfy them it will be necessary to evolve new theories, theories which will enable us to escape from the situation to which our minds have been so long accustomed—the relation among human beings of master and man, owner and slave.—Tolstoi.

WOMEN OUR SAVIORS.

The Bible, as concocted by the church, tells us that God first made man without the aid of a woman—extraordinary! but he is almighty; then he made a woman out of the man, to help him; he, the almighty, then damned both the man and the woman, as miserable failures, although the Bible tells us they were made in the image of God; and not satisfied with this, he damned those little men and women whom he commanded Adam and Eve to bring forth, and their seed ad infinitum.

Later on, this same almighty God made another attempt in a new departure against nature, making a man without the cooperation of a man; the man Jesus was made, we are told, especially and solely to save mankind from their sins—but did he? The only answer that comes from the factories, mines, slums, and hovels, is the echo, "Did he?" The same applies to South Africa, where \$1,000,000,000 have been spent for murder, with intent to steal, by that nation which has printed billions of books wherein it is writ "thou shalt not kill," "thou shalt not steal." The Philippines, Cuba and China also return the same question, as an answer, "Did he?"

The unutterable miseries now suffered by the producers of wealth are caused by the moneylords and landlords—the gold power and the chief land owners form the government, therefore, the laws will not be altered to militate against the lawmakers; to expect otherwise is too absurd a proposition to deserve even a passing thought. How does government enforce its laws? Passively by parsons, forcefully by police, and murderously by soldiers; these three ob-

structions to freedom are uniformed. Women, as a rule—there are exceptions, or the human race would be in a helpless condition—are fascinated by uniformed slaves of superstition—parsons, police, soldiers.

Nature is not uniform, it is beautiful, grand, bounteous and free, with its abundance for all.

Uniforms are ugly, grotesque and ostentatious, varying, certainly, from the six-dollar khaki to the three-hundred-and-seventy-five-dollar uniforms of some officers, but all are symbols of power, force, aggression and oppression.

If the women of America could be induced to think seriously and carefully on this matter, discarding all their early teachings, and all the ordinary axioms of life, with the result that they look upon uniforms with aversion, even to detestation, what an influence for good they would create, especially if they went as far in this direction as their best consciousness would dictate, even to the refusal of any voluntary social association with, or recognition of, parson, police, or soldiers, then the era of right living—righteousness—would be inaugurated, and a free people would be the result—an emancipated humanity such as the sun never yet blessed with its life-giving energy.

Humanity's hope for freedom rests on the women; their influence could soon turn the tide of oppression; the way suggested would bring about a peaceful evolution, otherwise the present conditions will soon culminate in a sanguinary revolution.

Women! choose the better way, or your fathers, husbands, sons, brothers and lovers will be the victims of military power.

SENIORSS.

"A prophet is not without honor, save in his, or her, own country, and in his, or her, own house."

SUGGESTION TO A MILLIONAIRE.

36 Geary Street, San Francisco.

Friday, April 12, 1901.

Andrew Carnegie, Skibo Castle, Scotland. Sir: Pardon me for drawing your attention to the fact that you are in the unique position of having the power to benefit every workingman and woman in America, and through them the whole human race, by realizing your immense wealth in United States gold coin and holding it out of circulation. I would here ask you to read the last six paragraphs of "Gold and Christianity," in The Star, Jan. 15, 1901, and also in Discontent, Jan. 15, 1901, thus:

"The government's sovereign function is that of issuing money.

"Labor unions generally do not hope to obtain justice by any milder measures than a world wide—universal—strike. Could not this strike be inaugurated by the demand that every government should issue non-interest-bearing paper money; due notice being given of the date on which every worker will cease his labor unless all wages are thus paid.

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DISCONTENT

"MOTHER OF PROGRESS".

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WAYSIDE TALKS.

Three years ago I was appointed deputy assessor, and you may guess I had some fun along with the work. The most of the people are quiet and take their condition as though it could not be helped. Some were loud in their denunciation of the political party in power, some loud in their praises of the same, but everyone, without exception, gave the list of property grudgingly and always under value, though the law requires the list to be at cash valuation. A little incident, illustrating this, happened soon after I started out. I called on a man whom I knew well, and, as I went in, I left my books and lists outside behind a log. After a few commonplace remarks I asked how much he would take for the half interest he owned in a sawmill near by. He answered: "It takes two thousand five hundred dollars cash." I told him that was reasonable, and then asked how much he valued his steamboat at and he replied: "About three thousand dollars." I said I guessed it was worth that amount all right. In a little while I went out and got my assessing outfit and, sitting down at a table, commenced writing out a list for him, putting the mill down at the price he said he would take for it and also put down the steamboat for what he said he would sell it. He looked over my shoulder and said: "Yat, you do?" Then after a short pause he continued: "Dat will not do! Dat is not de way. Dat is not de way people do!" He became much excited while I could hardly refrain from laughing. I told him the law required "cash valuation," and that he believed in law with a big L, and, surely, he would not wish me to do anything unlawful. But he said: "But dat is not de way people do!" After I had had as much fun as I thought would be good for me I told my acquaintance that I knew that was not the usual way, and that each one tried to get out of paying all the taxes they could.

Emerson says of all debts people pay taxes the most grudgingly. What a censure on governments. Coercion, which is the basis of government, makes every one dishonest. It is based on an unjust principle and must result in injustice. On my trip I never missed an opportunity to show those with whom I came in contact the injustice of the government's ideal.

One man said to me: "I don't see how it is that you, an Anarchist, got this job." I replied: "My friend, it is this way. You get your return for taxes in being protected by the government, but I do not need any protection, so they have to compensate me in some other way. See? And I accepted the position because I didn't want to lose so good a chance to poke fun at you tax-

payors. Just think what a snap I have. I will list in my section about property enough to collect a tax of little over \$100 and I'll get nearly \$40 for listing it. Isn't this a nice system? You must like it."

At another house I encountered a middle-aged, very patriotic "old soldier," who draws a pension, and as everybody was talking of the blowing up of the Maine in Havana harbor we naturally struck that theme soon. He indulged in some loud and long patriotic bursts of eloquence, and ended by saying that Spain would have to fight, sure. I listened quietly and then said: "When two men get into a quarrel and one kills the other, it is a bad thing, is it not?" He said "Yes!" "Suppose then," I continued, "when I passed the town near here that some man came to me and told me to take a gun and kill you as soon as I could get near enough to do so. Would I not be worse than the murderer in the former example?" "Certainly!" he answered. "Then, my friend," I said, "which one of these murderers corresponds to the soldier?" He fumed and he sputtered furiously, and said I was not patriotic. I replied "If having a desire to kill people whom I do not know makes one patriotic I do not desire to be patriotic."

G. H. ALLEN.

IN FAVOR OF A REVOLUTION.

An article by A. A. Orcutt, headed "A Step in Advance," which appeared in the issue of April 17, calls for a reply. Comrade Orcutt and I can agree on one point, and we will not quarrel over the points upon which we disagree. I am sick and tired of the word reform. Reform means to amend, patch up, compromise with an old system. We have tried the competitive, individual-capitalist system for over 100 years and now some of us can see where we are at, while the great majority do not seem to realize the real situation. The present system has proved a signal failure. It has failed to form a more perfect union, to insure domestic tranquility, and to promote the general welfare as the preamble says; hence, as the declaration of independence says, when a government fails to accomplish that which is set forth in the preamble the people have a right to amend or overthrow it. This sounds a little revolutionary, comrade. You never heard of a government being overthrown peaceably.

As I said, I am sick of the word reform. We don't want reform. We don't want any patchwork. We must wipe out the last vestige of the old oppressive system and build anew, and I have no hope of its being done peaceably.

You ask in what direction do revolutions develop men of a higher and nobler type. Is it not true that the agitation which went on for years between the colonists and the "mother country" developed as grand a set of heroes and liberty-loving men as the world ever knew? Is it not true that the agitation of the slavery question back in the '40's and '50's developed a class of men far more grand and noble than the politicians of today?

You also ask what is the result of the step the heroes of the revolution took. "Are we not suffering and oppressed as a result of their action?" If the men who framed the constitution had been

as farseeing as Patrick Henry and Jefferson we would not be in the oppressed condition we are today. Their intentions, no doubt, were all right, but they failed to see the end.

You ask "Are we fully prepared?" A few are, but the masses are not.

You say:

"If we were to have a 'bloody revolution,' under present development, we would establish after the revolution substantially the same social conditions, for we know no better."

If I thought such would be the result I, too, would be opposed to a revolution. Don't you believe for a single moment, comrade, that the same social conditions would follow. No, indeed. Have we not learned something by past experience? Have we not been carried onward and upward by progression's law?

Then you say "We must revolutionize ourselves." Revolutionize the devil. I have been working, talking and writing (with many others) for the betterment of humanity ever since the days of Peter Cooper in 1876, and what do we see. Last fall the money power swept the country by a larger majority than ever before. I have no hopes of bringing about a change through the ballot, but I do not wish to see humanity sit down and fold its arms as unconcerned as "Old Nero," who fiddled while Rome was burning. Neither do I wish to see this oppression, tyranny and starvation go on from bad to worse until we are transformed into beasts. When, pray tell me, at the rate we are going, will humanity revolutionize itself? Insanity, suicides and crime are on the increase, and, as I said before, our civilization is on the wane. There is danger, comrade, of becoming so effectually bound that it may take centuries for future generations to extricate themselves. How is it with Ireland? May we not be reduced to the same helpless, hopeless condition by waiting? If not, why not?

Now, let me tell you something, comrade. I am an old man. I have watched the doings of the money power of Wall street and the London bankers with a zealous eye for nearly a half century. I know the aim and object of the money power of this country and England is to form an imperialism of wealth for the purpose of ruling the world and enslaving the masses. This was the object for which the United States and England secretly formed an alliance by which the two nations virtually became one, and England is the one, and the United States the branch thereof. I know another thing. This is no longer a republic, only in name. The people do not rule.

You talk, comrade, of waiting to develop our finer forces, waiting for all to become revolutionized. How long, oh lord, would we have to wait? The times are ominous. Great events are looming up before us; serious questions are up for settlement. The first thing to be done is to dethrone the money power, and, as I see it, that can only be done by force. There is no use in beating around the bush and using honied words. There is no use in praying good Lord and good Devil because not knowing whose hands we will fall into. We might as well look the signs of the times square in the face and be prepared to meet the crisis.

As I said, revolutions, and the agitation which brings them on, have in the past, and will in the future, develop men

and women for the occasion. I do not advocate revolution only as a last resort. If the issue to be decided is revolution or slavery I say the former. With revolution will come confiscation of all the ill-gotten wealth of the plutocrats; with revolution will come the repudiation of all debts; by and through revolution every vestige of the present system will be wiped out and a new order will be established. "Old things shall pass away, and all shall become new." This is the way I see it. I see the handwriting on the wall as plain as they saw it at Belshazzar's feast. The crisis is coming. The only hope I have for the country is that enough may be educated along these advanced lines so when the crisis does come they will know what to do, and when and how to do it, and when the smoke and din of battle shall have cleared away there may be sufficient intelligent, progressive, advanced, level-headed men who will come to the front.

These times of oppression and agitation will develop real true men and women, true heroes and heroines, true lovers of liberty, and when the crisis comes there will be men and women who will lay down all prejudices and minor differences and strike for liberty. Liberty will be their watchword and it will be emblazoned upon their banners. The campfires of '76 will be rekindled throughout the mountains, valleys and plains and the money power will be dethroned, then we can get a glimpse of the millennium in the dim distance, and all nations will shout "Amen!"

A. ALLEN NOE.

COOPERATIVE ASSOCIATION.

The following letter, received from one of our lady comrades, in response to my communication published in Discontent, No. 139, (May 1), contains a number of excellent ideas pertaining to practical cooperation, and is offered for publication with the hope that it may be the means of eliciting from others their ideas and suggestions with regard to putting our theories into practice. I withhold the name and address of the writer for the reason that I do not know whether it was intended for publication:

Comrade Gillie: I have been thinking some time I would write you concerning the very subject I saw in this week's Discontent. You say that you presume in almost every town or city there could be found two or three, or, perhaps, more, persons who would like to cooperate. But I will venture to say there is not one person in this town—especially women—who has progressed out of the church, to say nothing of the "vegetating swamps," sufficiently to wish for such conditions. I would not "buck" too hard against such a person even, if they would mind their own business and allow me the same freedom. But you bet they're not constituted that way. So I want to get out of this town.

I think if some of the comrades living on farms, and who toil early and late, perhaps in debt, would offer, say five or ten other comrades, a chance to help pay the debt and share the work and have a home it would be much better all around. The same might be suggested to those who live in cities or towns in good-sized homes. They could just as well share their homes and all share alike. But it seems there are so few that have anything; and those who do,

keep it all to themselves, just the same as any other monopolist.

Another way might be for several who have a few hundred dollars to join together and buy 50 or 100 acres of good land located near some thriving town, and raise garden truck, poultry, fruit, etc.; and while, perhaps, not work enough could be found on the land to keep them busy the year round, they could go to cities or towns outside to work for a few weeks or months at a time, but have a place to fall back on when sick or out of work, and this is worth a whole lot to a person at such times.

I am growing very anxious to join some group somewhere, and I prefer country life to that of a city, for, as I grow older, the misery, confusion and discord of city life become more and more unbearable. I prefer simpler clothes, food, etc., with more leisure for mental and physical culture. I lived with the I's at S—, where they got out the grand little paper, "The F—," and I found my life with them the nearest approach to freedom and growth that I ever experienced.

The objection I have to the Home colony is the cost of clearing the land, which, by the way, is nothing very productive after it is cleared. Yet such a group offers many advantages socially. The methods of teaching children cannot be over estimated, and as I have a boy, about as impetuous as they make 'em, I would like him under such environments. No child likes to be forced, and it certainly destroys the noblest impulses and nourishes the objectionable characteristics. He says he won't sing God and patriotic songs in school, and told the teacher he didn't want to carry the flag, but she had him do it just the same. These are all against my conception of knowledge, for they are poisoning the minds of children with false ideas and prejudicing them with all sorts of erroneous standards of morals. It will take ages to eradicate the false teachings received in youth.

Now, I would like to correspond with some comrades who represent something more than mere wind jamming. I've had quite enough of that. I am willing to go to any place that some practical comrades might choose, to locate a group, but do not want to spend time and money goose chasing. If there are good prospects for fruit picking and packing near some city where it would not take about all the wages earned to go and come, I would join a band and do that for a starter.

I could put \$200 in some project any time that such work, or any other feasible plan, could be started for practical cooperation. If you can suggest any means to bring comrades together I would like to hear from you or them. I am willing to have my name stand for all it is worth. If we mean business, and have any practical ideas to submit to the consideration of our movement, it is silly to assume so much modesty. If we really desire a change, why strive to hide our ideals among our thoughts to be paraded only theoretically? If we should attempt a better solution of our unrest—a desire for cooperation, etc.—and fail, it shows a thousand times better than being too timid to assert ourselves openly. We've had plenty of straw work, let us try to construct a better edifice, even if some one else should

happen to reap the benefit of our efforts. Even struggles are preferable to dead calm, and the fiercer the better, as it tests our mettle, which in our drone existence is worse than folly. To admit our weakness to compete with our highest thoughts, or back them by active work, illy becomes live bodies with any pretense to brains. If we are going to be snowed under with policy, fear and the like, let us haul down our colors and draw ourselves into the holes our "glorious constitution" provides for cowards.

Yours for more life in the movement.
GERTIE V. B.

That voluntary cooperation is growing in favor with all progressive individuals is readily admitted, but the principal drawback seems to be the lack of means, particularly with those who are most willing and anxious to put their theories into practice. To start cooperative movements in the country, for instance, they assert that nothing less than 50 or 100 acres of land would suffice, and this they are unable to secure because they lack the means.

Now, in my opinion, several comrades could cooperate and secure a home and a living if they could purchase only five or ten acres. I believe that one acre, properly cultivated, could be made to support one or two persons, especially in this state where several crops can be raised in one season and something can be raised almost every month of the year.

We are all kept in poverty because compelled to support the vast army of lazy landlords who live in idleness by holding property which they have never occupied and for the occupancy of which we are paying enormous rents, when, by simple cooperation, we might pay for and own city and country homes and be independent of speculating parasites whom we support by paying rent. We ought to have at least one home established on cooperative plans in every large city, and we could do it with the money we are now paying in rents. I am, perhaps, paying less than most of my comrades in large cities, and yet two-thirds of what I earn goes to landlords for rent, and the balance is all that I have for my own support.

Now, it seems to me that several comrades could cooperate and purchase lots in towns and cities, on which to build cooperative homes which they could pay for by joint effort, when through individual effort such an undertaking would be almost sure to prove a failure. The houses could be planned so each family could have their separate apartments, and, even if everything could not be had just as desired, it would be better than living as we are at present—at the mercy of greedy landlords, at all times in danger of being turned out on the street.

The first move to be considered is that of getting the comrades together. Those who are familiar with the projects of the Mutual Aid Cooperative Association are also familiar with my general plan for bringing the comrades together, but since there may be others who may have plans that would be even better I would suggest that all such make known their plans so any who might prefer them could put them into practice. And if those who are prepared to begin arrangements for practical operations as soon as possible will agree to

make their names and addresses known to others for that purpose I am prepared to put them in communication with one another as promptly as conditions will permit.

In conclusion, I will state that I emphatically object to being taxed by government robbers and would therefore favor the least costly plan in all our improvement, for the more valuable our possessions the more taxes we must pay toward supporting robber institutions. It deprives us of just that amount toward our success and adds that much toward making our efforts a failure.

J. A. GILLIE.

864½ Howard Street, San Francisco.

STRIVE FOR ANARCHY.

I am reading DISCONTENT every week with interest, and have noted the good points in the story of "Chains." Having been deterred from writing you as I wished I now find that Lizzie M. Holmes has about expressed my views in your issue of May 8. Mrs. Jerauld, the author of "Chains," Mrs. Holmes, and some more of us are simply feeling for a common ground in sexual ethics upon which a considerable number of us who love humanity and the heaven within may stand and be near each other.

It is evident that the study of sexual ethics must include the study of morals in general, and not only morals but history, thought, rights, expediences; the past, present and the future. So that not before all of us become wise in what is best for all human beings to insure human happiness can we even approach a settlement of the question. And not even then will the conclusion of a majority of the most intelligent, educated and philanthropic men and women become a hard and fast rule for the minority.

The fact is, that ideal state of society called "Anarchy," for which we hope and strive, when there shall be "no government of man by man," but "absolute individual liberty" shall prevail, can alone solve the intricate social problems which confront us on every hand.

When the charity that thinketh no evil becomes the rule instead of the exception; when we are willing to concede that our neighbors know their own business even if we do not; that it is simply an impertinence to take it for granted that we know what we know, but other people "imagine" what they know; when we are willing to allow a man and woman to go together, or apart, without our meddling or insisting that they employ a priest to "join" them or a lawyer to unjoin them, we will have made great strides toward happiness. Meantime we must protect the young, where possible, from the false education which has so long prevailed to the contrary by teaching self knowledge and a proper regard for others that they infringe not upon the separate province of each.

The story which holds up to our thought the two extremes of domestic life with the married and unmarried is not without its use, and the thoughtful can supply, mentally, intermediate stages. What we have learned wrong is a great detriment to us. We are quite apt to feel a shock, impossible at first to withstand, when we see others practice what we preach, just as Koreshaus

shock us when insisting that we live inside the hollow earth instead of on the outside and that the central sun instead of being 25,000,000 of miles away is only 4,000 miles distant.

What difference does it really make? Seems more "cozy like," I say, to accept the latter; which, for all the most of us can ever prove, is just as apt to be true as the Copernican theory, which was also once as strenuously rejected.

We have only to readjust all our preconceived, or pre-taught, notions, our mental focus as it were, and, foreshortening the vision, become accustomed to the new order of things. Children (and others) who have never heard of the Copernican system will be saved a deal of stretching of the imagination.

Even so, we find it, after all, quite unnatural to have believed that an unknown "god" should "save us," his unknown priest condemn us and marry us, his kings institute courts to divorce us or imprison us and the prescribed apparel for mind or body be imposed upon every man, woman and child whether too little or too big or whether it suits in any particular.

Let us, dear friends, be done with it. Let us, tho' never so gently, ignore all bonds, legal and social, which do not coincide with our own inner convictions of what we desire and what we ought to be, not only for the good of the greatest number but for each and everyone.

ALBINA L. WASHBURN.

925 Remington St., Fort Collins, Col.

If there are men in your community who live without working, isn't it perfectly clear to you that some other men are producing what they consume? Does food grow and get itself prepared without labor? Does clothing weave, cut, fit and sew itself without labor? Do houses spring up without the sacrifice of human energy? How do the men who build the houses, weave the cloth, make the clothing and raise the food live, compared with the men who live without working?—Social Democratic Herald.

I am a workingman myself, and I love the workingmen, and I am working for them, but, as a class, they have the spirit of dogs. They love to be mastered, to be ordered about, directed, to serve; their sympathies and fidelity are all to their masters, they are treacherous and untrustworthy to each other. These are not idle accusations, but facts. Till they learn to stand and act alone individually, and to loyally cooperate collectively, they are and will be the helpless servants of whoever will take control.—J. Wm. Lloyd.

Here's a good story told by a jolly printer. He went with a friend from London to a spiritualistic seance the other night, held in a house near Herald square. While there his cockney friend became much agitated and expressed a desire to hear from his departed spouse. He was promptly accommodated, and then the following conversation took place: "Is that you, 'Arriet?" "Yes, it's me, 'Arry." "Hare you 'appy, 'Arriet?" "Yes, I'm 'appy." "'Appier than you were with me, 'Arriet?" "Yes, 'appier than with you." "Where hare you, 'Arriet?" "In 'ell."—Typographical Journal.

SUGGESTION TO A MILLIONAIRE.

Continued from page 1.

"Everyone who works would then secure the whole value of their products."

"There is only one question before the world today—MONEY—the summum bonum—the necessity of life—the Christ; for this men and women lie, cheat, steal, murder; for lack of it suicide; what a man is goes for naught, dollars are now the only mark of worth."

"The distribution problem can only be settled right by an equitable exchange of labor. Metal money prevents the possibility of righteousness."

Then I would suggest, when you had withdrawn \$50,000,000 from circulation, and had thus materially affected the money market, you write to the secretary and to the comptroller of the treasury, informing them that you had withdrawn this amount from circulation and would continue this action until all your property was converted into United States gold coin held out of circulation, unless the government immediately issued non-interest bearing paper money; if the government then refused to carry out your idea, you could confer with labor unions, and they would take steps necessary to proclaim a universal strike for this same object—honest money.

Your faithful,

J. A. KINGHORN-JONES.

TO J. T. SMALL.

"Because Wallace is in error on the question of Spiritualism, it does not follow that he has made a mistake in calling vaccination the greatest delusion of the nineteenth century." No, but it does that he has the weak and foolish habit of writing about what he does not understand; and that the special students of a subject not his own have no reason to feel crushed by his scientific reputation just because he pronounces their almost unanimous conclusion, won by the slow process of induction, and steadily extending to "the other serum fads," the greatest delusion of any century. If these be "the tricks of a pettifogger," make the most of them. It is amusing to note, or would be if it were not melancholy, how direct even an Anarchist or whom the movement in favor of ignorance has got a pinch turns from record, observation, experiment, statistics, analysis and synthesis to authority. Talmage says so! Wallace says so! "Isaac Bickerstaff" says so! Now, comrades, we can cut this short. Suppose your list of infallibilities exhausted; and I'll tell you just exactly whose ipse dixit to look for at the end—the Pope's. All roads out of science lead to Rome! He knows that. You don't. That's why he encourages, underhanded, all forms of crankery. That's why you should fear them. Anarchism is inductive. Every form of a priori dogmatism—Materialism, Spiritualism, Egoism, anti vaccination, anti vivisection, vegetarianism, "temperance," anti salt, anti drugs, Koresch—their name is legion—whatever proposes another method than the inductive, as often as it appears in Anarchistic circles should be shown the door—of course, only by the polite anarchistic method of intimating that we have been through all that, and know there is nothing but induction which can prove. They are not parts, phases or blossoms of Anarchism, but parasites which, if encouraged to multiply, would destroy it.

If I said something in ignorance, what

is that but evidence that I belong to the movement in favor of ignorance? Why, Lord bless you, comrade, we are all very ignorant—in different degrees, truly; but the difference between one man and another is nothing to the difference between knowing it all and any man. The movement in favor of ignorance does not consist in making a mistake. It consists in abandoning that experimental method by which, through millions of mistakes, men actually learn to do something; and in assailing those who follow that method with "obscenity," "cruelty," "doctrinism," "poison," "putrid pus," "serum fads," "mangled corpses," and other battle cries of bondage which merely paraphrase the older "blasphemy" and "heresy."

But I confess I am ignorant to the point of incredulity that the "doctors" quoted by Wallace, Small, etc.; stand at the head of their profession. They stand—for me—"in the shadow of their names." Levenson I have heard of, but only as a crank. He owes his notoriety to his anti vaccination, not that any weight to his notoriety. The others, numerous as they are, I know nothing about. Before Comrade Small goes into paroxysms over this confession I will ask him to reflect, as follows: First, ignorance is no disgrace; though voluntary ignorance is. Secondly, every child has heard of such vaccinators as Jenner, Hahnemann, Koch, Pasteur, Lister, Kitasato, and that great vivisectioner who invented anaesthesia, and on whose tomb was inscribed the millennial promise "There shall be no more pain!" He has heard them blessed and praised by all humanity; reviled only, if at all, by a few individuals, themselves commonly regarded as "off color" in the upper story. Surely, this suggests a suspicion that they are nearer the head of their noble profession than the aforesaid individuals.

I heartily approve Comrade Small's proposal to turn the matter over to Dr. Levenson, but I shall need no vaccination doctor to take my side. And I here record the prediction—he won't find practicing physicians to take his. They dare not! I acquit the anti-vaccination "hygienic" practitioners of knowing much about medicine, but they have a smattering. They know, perhaps, as much as I do—videlicet, enough, in sufficiently unscrupulous hands, to kill people. And that is enough to prevent their meeting me. They will leave that for lay dupes, whose blunders they can disclaim.

O. L. JAMES.

INFORMATION.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carls Inlet, and is 15 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15

years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

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